



# COMMUNITY SERVICE NEWSLETTER

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*COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.*

## fellowship of intentional communities

REPORT OF THE CONFERENCE HELD AT BARNESVILLE, OHIO, APRIL 13-15, 1984

by Jane Morgan and Betty Crumrine

Thirty-four adults and two children from seven states and nine intentional communities and a fellowship group met at Barnesville, Ohio, in mid-April for a meeting on intentional communities. This informal gathering has been going on in connection with the Community Educational Service Council, formerly the Homer Morris Loan Fund, for about thirty-five years. This year the gathering, which was well-attended by people ranging in age from twenty-five to eighty years, was co-sponsored by Community Service and the Community Education Service Council, Inc. It was held for the second time since the founding of the Homer Morris Loan Fund (CESCI) in an area other than the vicinity of Philadelphia.

Friday night we heard from representatives of the various communities present. The Ark is a group started in Columbus, Ohio, five years ago by three good friends who wanted to work with disabled or handicapped adults. The Ark group has also created a soup kitchen in a Catholic church which feeds, depending on the time of the month, 100 to 300 people a meal a day five days a week. The group has also branched off into peace work and human rights work as well as providing a shelter for homeless people which houses seventy people a night. The

group's finances come from social security checks of the five handicapped people and from fundraising. The members of the group do such jobs as rototilling, nursing and practicing law.

Bryn Gweled Homestead in Pennsylvania, the oldest community represented, was started forty-four years ago. It is a suburban neighborhood of seventy-eight families on 240 acres. Many spontaneous, ad hoc activities go on at Bryn Gweled which has great tolerance for diversity. The group maintains a swimming pool and a community building and such things as "speed bumps" in the road. Each family earns its own livelihood outside Bryn Gweled.

Celo, North Carolina, is situated on 1200 acres of beautiful forest land under Mt. Celo and near Mt. Mitchell, the highest mountain east of the Rockies. There are about thirty families at Celo. The land is held in trust by the community and members have long term leases for their holdings on which they may build with community consent. At Celo there is a small junior high boarding school, a thriving food co-op, a craft co-op, a health center, a summer camp for children and a Friends Meeting, though only about

one-third of the Celo members are Quakers. There is a good mix at Celo with the "escape people," those who want to get out of the city, tempered by the "outreach people," those who want to save the world.

Raven Rocks in Beallsville, Ohio, is a corporation with twelve members and approximately 1,000 acres. It was originally purchased about fourteen years ago by nineteen Quakers who had known each other at Barnesville Friends Boarding School and wanted to save the beautiful land from strip mining. The community's main concerns revolve around ecological architecture, a ready-mix cement business, a print shop and the growing of Christmas trees. Money from the sale of Christmas trees is used to pay off the debt on the land which is still over \$100,000. The members are friends who share common labor and projects. However, the concrete business and print shop are owned by different members of the group.

The household named Ribbondale, in which seven people live, is located in Lansing, Michigan. This household consists of student engineers, music teachers, a general contractor, a community health person and an accountant. The house is run communally; for example, they all buy food together and a different person cooks one night a week, plus each person contributes eight or nine hours a week to the general work of the house. They have a monthly meeting to work out differences. Ribbondale provides a warm, comfortable, secure environment for all.

Shannon Farm, which was bought about ten years ago, consists of 500 acres of land, woods and pasture. Since the spring of 1978 there have been some forty adult members and children. At Shannon there are egg and honey collectives, a computer programming collective and a woodworking shop. Besides a group house, there are various nuclear family groups. The composition of the Shannon group is diverse. The people at Shannon Farm have a monthly meeting as well as pot-lucks and parties.

The Stelle group in Illinois emphasizes common interest within diversity. Stelle was founded in 1963 and forty of the 240 acres are now developed; the rest of the acreage is farmed. There are forty-four structures

there now. "The Stelle Group is for things, not against things," Charles Betterton, a spokesperson for the group said. The people are realistic but cooperative; for example, they own the water plant. In fact, self-sufficiency is considered a virtue. The community is open to all interested people; at the present time there are about 125 people at Stelle. The philosophy of the group comes from a book by Eklal Kueshana entitled The Ultimate Frontier, which shows in a practical manner how to attain spiritual growth. Sixty percent of the residents earn their living at Stelle.

Twin Oaks, Virginia, is one of several communities in the Federation of Egalitarian Communities. Others in this group are Eastwind and Sandhill in Missouri, Dandelion in Canada, Chrysallis in Indiana and the Apple Tree in Oregon. They are based upon concepts taken from the book Walden II and share land, labor and income. If you are a member of Twin Oaks, your influence is felt while you are there. Members take nothing with them when they leave. Each person has a private room and all other areas are shared. There are seventeen children and seventy adults at Twin Oaks at present and the oldest child is eleven. Since the community has decided not to take any more children older than eleven, membership is consequently restricted. Last year Twin Oaks sold 12,000 hammocks. The community was originally loaned money at no interest when it started and has now expanded. It takes about two days for a newcomer to learn how to weave a decent hammock. One of the good points about this business is that novices can be put to productive work at once.

The Vale Community in Ohio, which was incorporated twenty-five years ago, has six member and four non-member families. It is situated on forty acres which have recently been put into the Community Service Land Trust. Half acre plots are leased back to the members. Each family earns its living outside the Vale. There is an alternative elementary school there which has been in existence for thirty-two years and may well be one of the oldest in the country. One of the main concerns of the Vale people is for land and ecology; for example, all agreed that seventeen acres would be left in its natural state. The members maintain the land, one-half mile

of gravel road and utilities together.

The Universal Listening Post (TULIP) is a fellowship which is committed to the development of universal consciousness and the oneness of all people everywhere. TULIP is much like Stelle in philosophy. It provides seminars and programs to promote unity among all mankind. TULIP is similar to communities such as Findhorn in Scotland and the Chinook Learning Community, on an island off Seattle.

Both Community Service and CESC are educational non-profit organizations aiming to help communities. CESC emphasizes helping intentional communities through such gatherings as this and through offering short term loans. Community Service emphasizes helping people build community wherever they are through its book service, workshops and conferences.

A workshop on conflict resolution was held Saturday morning and afternoon. In the morning we did exercises to find out whether our approach to conflict resolution was competing, collaborating, compromising or avoiding. This helped those in attendance analyze their own behavior in conflict situations. In the afternoon we heard from a panel of representatives from six communities telling how conflicts in their communities are handled. The workshop was led by Marianne McQueen from Yellow Springs who is doing an internship with the Cincinnati Private Complaint Program and has written a paper entitled, "The Alternative Dispute Resolution Movement: An Idea Whose Time Has Come." She was assisted by Faith Odiorne, who has many years of counselling experience.

Saturday afternoon most people toured Raven Rocks Community, eighteen miles from Barnesville. Warren Stetzel, one of the original founders of this community gave an exciting presentation of the work going forward on the "Locust Hill" underground solar heated house. Many people were intrigued with the construction of this project and the intricacies involved in people having private space but sharing common areas for entertaining, folk dancing, studying, and living. Warren assured everyone that all problems could be worked out if in no other way than the well-known trial and error method. The sightseers were treated to a tour of a

breath-takingly beautiful natural ravine on the property, which the community saved from being sold to a coal mining company that might have destroyed it.

Raven Rocks Concrete with its solar heated building and huge cement trucks, which deliver exactly the amount of cement required, was toured and inspected. At Raven Rocks Press the Heidelberg Kord press with pages of The Small Community upon it caught everyone's attention. John Morgan demonstrated his folding machine and the cutter he employs in his work and then gave the group a tour of his photography setup; several members of the group were most impressed by an ingenious network of strings that allows him to turn on and off the lights from any place in the darkroom without moving a step.

Six members of Community Educational Service Council, Inc. and six interested visitors stayed for the CESC Annual Membership Meeting Saturday night. We are glad that five of the six attenders agreed to become members. We look forward to their active continued participation as this is essential to the welfare of CESC.

Thirteen people attended the Board of Directors Meeting on Sunday morning. It was decided to hold the FIC and CESC meetings at Tanguy Community near Philadelphia next spring or, if that does not suit Tanguy, at another eastern location. An education committee of John Ewbank from Bryn Gweled Homestead, Charles Betterton from Stelle and Don Hollister from Yellow Springs was selected. This committee was authorized to sponsor another intentional community conference in 1984. Charles Betterton hoped that other such gatherings would be held in the west. Several expressed a desire for the CESC and FIC meeting to be held every other year in Ohio. We hope it will be done as this helps to bring in new people.



# The Economics of Peace

by Ernest Morgan

I have an urgent concern to see more attention given to the economics of peace and the basic dilemma which is faced not only by the peace movement but by American society.

About 1933 a businessman came to my office with a plan for ending the Great Depression. He suggested that I pass this plan along to President Roosevelt via my father, who was at that time Chairman of the TVA and a close colleague of the president.

The plan was this: The government would place orders with all manufacturers sufficient to enable them to re-employ their workers and operate at capacity. These products would be dumped into the ocean. This was his program for correcting the imbalance between producing power and buying power which exists in our society.

This absurd plan highlighted in a dramatic way the basic inner contradiction of our so-called free enterprise economy. As matters stood then — and still do — the people of this country simply cannot buy back the products of industry. Unless the surplus production can be utilized in expanding industry, or can be sold on credit or absorbed through inflation, the economy will become paralyzed. It was this process that Krushchev was referring to when he said, "We will bury you."

When Hoover slowed down government borrowing in 1929 the economy collapsed. It did not revive again until we started borrowing furiously once more to meet the demands of war. Had Hoover borrowed to arm the nation against an enemy in 1929 we would have maintained prosperity.

In the past ten years US banks have loaned \$600 billion to third world countries to help them buy America's surplus production. If they pay us back in merchandise it will wreck American business. If they default it will wreck some of our largest banks — unless the amount is added to America's public debt!

In four years the Reagan Administration will have borrowed more than the U.S. government borrowed in the preceding two hundred years. Unfortunately the weapons on which most of this money has been spent have not been dumped in the ocean, but the effect on the economy is much the same.

We are told of the good things that might be accomplished if the money and talent devoted to military purposes were devoted to peaceful uses. Very true, but as we are now organized this would require the same kind of frenzied borrowing to stave off economic collapse. This might end the nuclear menace, but would leave us firmly on a collision course with economic disaster.

Gazing into my rather cloudy crystal ball I see several potential scenarios. First, we'll assume that nuclear war is averted in 1984 and that the present administration is replaced by one determined to cut the military budget. Economic collapse ensues, either through reduction of borrowing or by carrying it on. The liberal regime is thus discredited and is replaced by a Fascist or near-Fascist regime, leading probably to nuclear war.

Scenario number two, the Reagan Administration is returned to power, somehow evades nuclear war, and continues its hysterical borrowing spree. Economic collapse occurs during Reagan's second term, and a "liberal" regime is voted in, without the understanding and philosophy to deal with the basic economic contradictions which brought about the collapse. The question is, where do we go from there?

My concern is that the peace movement look beyond the issue of militarism which, after all, is providing the current rationale for the frenzied borrowing that keeps our economy afloat. We need to look toward a social order that can function solvently without endless expansion and debt and exhaustion of the earth. That, it seems to me, is one of the ultimate prerequisites of peace. It should not replace the immediate struggle for a nuclear freeze, or the effort to put our relations with Russia onto a non-adversarial basis.

But behind these important immediate efforts

we must develop a strong, rational approach to the basic economic dilemma of our society.

I do not presume to offer a blueprint of a workable social and economic order but I can point out some hopeful lines of inquiry.

A distinguished economist, Arthur Dahlberg, put forward an exotic but highly logical program of incentive taxation. Under the slogan "Making Capitalism Work" and citing strong historic precedent Dahlberg formulated a tax structure which would stimulate the economy and avoid some of the major problems that afflict us today. Conceivably, under such a system, government bonds might provide a partial tax refuge which would permit them to be refinanced at a tiny negative interest. (Today, as matters stand, we are already paying \$70 billion a year interest on the public debt with certainty that this figure will rise rapidly and that the debt itself will ultimately be defaulted.)

Another line of inquiry is suggested by the Mondragon experiment in the Basque country of Spain. There, in the course of 30 years, a highly successful network of eighty worker-owned and managed industries has developed, employing nearly 20,000 people. They also operate a large bank and have extensive research facilities, technical training institutions, and their own insurance and social security system — and no unemployment! Obviously such a development calls for a special type of organizational structure, management methods and financial policies and educational philosophy. This suggests that a stable, healthy and democratic industrial system is practical. Mondragon is worth studying.

A positive development in our country is the Employee Stock Ownership Plan (ESOP), which may or may not involve democratic participation in management. Noting that the U.S. national income was flowing via ownership into the hands of a relatively small section of the population, Senator Russel Long proposed tax incentives which would encourage firms to channel some of their profits to employees in the form of stock, thus broadening the base of ownership and helping to extend purchasing power. While not by itself an answer to the basic

economic contradiction of our economic system, it is a long step in the right direction.

Consumer cooperatives and credit unions, too are moves in the right direction.

Democratic Socialism in various forms and to various degrees is practiced in a number of countries. These offer valuable laboratories from which to learn ideas, methods — and problems. The same applies to Communist countries. We can get some good ideas from them — and learn by their mistakes! And they can learn from us at the same time. The exchange of ideas is part of the process of living peacefully in the same world. Anyone who thinks we have nothing good to learn from other social systems needs to be taken gently by the hand and shown some of the economic facts of life.

When we are able to understand the inner contradictions of our own economic system and seek to cope with these problems in a creative way we will find other social systems less threatening. They in turn will find us less of a threat and will be far more inclined to modify their own systems in desirable ways.

I have barely scratched the surface of the economic issue, but it is an issue to which all of us should address ourselves in the pursuit of peace and economic well-being.



#### NATIONAL PEACE COLLEGE OF ABBEYHILLS

We will not begin a regular course and workshop schedule until spring 1985, when our physical facilities are adequate. Meanwhile, camping space and leased lots are available as are garden plots for our members. Our construction of a solarized center for dining and classroom facilities will continue through this fall. We are proceeding with our PEACE & POLITICS journal, as many research residencies as finances permit, and curriculum and community planning. Our success in all these regards depends upon your input: writing, labor, money and ideas. We hope to see you. For more information, write: Lyle Anderson, 14584 Stump Run Rd., Laurelville, OH 43135, (614) 3326049.

# Mitraniketan

by Ann Sorrel

*We recently received the following report from Ann Sorrel about Mitraniketan, the educational community in South India which Arthur Morgan encouraged Viswanathan to start about twenty-five years ago.*

*Ann visited Mitraniketan while on a 16,000 mile "velocipedic odyssey" throughout South Asia. The trip was Ann's symbolic gesture to fight world hunger by calling attention to the issue and by encouraging people to improve the quality of their lives.*

*"With every true friendship, we build more firmly the foundation on which the peace of the whole world rests.*

*M.K. Gandhi*

It was mid-morning on a sunny, hot day. I knew I was near Mitraniketan so asked directions. Pleasantly surprised I found that "Mintraniketan" registered and a variety of points of fingers led me to a turn off down a paved driveway. First came the "Mitraniketan Printing Press" then a khadi workshop (where cotton fiber is processed, spun and woven), a khadi bhavan (retail store of village handicraft products). A right turn down a dirt driveway leads past a quite modern looking agricultural research, extension and training center and on into the heart of Mitraniketan, a cluster of buildings situated amongst trees and garden patches.

I was greeted by an older woman resident of the community. She led me to the girl's dormitory where I left my bike and luggage before proceeding to the community dining hall for a midday meal. Most everyone had left for afternoon activities but I did find an eating companion, Viswanathan's brother who is manager of the printing press. We had an enthusiastic conversation. It seems he's an Antioch graduate from a special program the college had in the early seventies. He recalled his experience working for Antioch Bookplate as a traveling salesman. One night during my stay at Mitraniketan I was treated to slides of Yellow Springs in 1972.

Next morning Viswanathan and his wife returned from the city center Mitraniketan established a few years back. I had been told Viswan was ill and indeed he appeared weak at our first meeting and at a subsequent meeting I found him in bed. His biggest and heart-felt problem is that the school is not open. He insisted that Mitraniketan was established as an educational community and while so many positive, constructive programs are nerve-centered at Mitraniketan, his ideal is hardly complete with the closed school. There's the cattle building with its veterinarian and breeding/artificial insemination extension work, the bakery and home economics training sessions, the weaving section, the handicraft training program, pre-school, the physical development of the grounds and buildings - but no school. However, he seemed hopeful that within a year he'd have it open once again.

Money is an important need but so too is a helpful political solution to the impasse which initially lost the teaching staff. The school buildings are attractive brick structures and the pre-schoolers enjoy many facilities. Working girls from distant villages occupy the hostel. The clinic was awaiting a doctor but one was expected within the month. Viswan's family house is an alternative non-traditional structure employing ingenious environmental adaptations, simple labor efficient construction and low cost. An Eastern European woman resides at Mitraniketan. She recently completed an ecology book suitable for rural India which was to be printed at the community press. Aside from the community contracts, the press also handles government contracts. Upon my visit to the press I noted school primers on it.

The daily gathering is a common feature at all Gandhi-type ashrams. It was here that I was introduced to the community members who had gathered and told them of my long bike ride and here on my last day in Velland that I thanked them for a pleasant experience. I then pedalled 15 miles south to Trivandrum to stay at the city center.

The Center is a fine old house next to the local language newspaper. Viswan is active in a national farmer's movement calling for





better consideration of farmers in government policies and higher prices for their commodities. The City Center serves to facilitate this aspect of Viswan's multifarious projects.

Viswan had received notification from Bonnie Bazata, an Antiochian on a Watson fellowship researching "Gandhianism," that she intended to stay and study at Mitraniketan during her *wanderjahr*. She would be an excellent source for more recent and more in depth reportage of the Mitraniketan phenomenon.

I had miles to go in order to successfully complete my itinerary and pushed off with Viswan's well-wishes. However, from my encounters with so many of Viswan's calibre and experiences in so many human/rural development communities, I left with a good feeling thinking "here is a place to support."

*Excerpts from an April, 1984 letter from Viswanathan, Director of Mitraniketan:*

The Antioch student, Bonnie Bazata, at last arrived and we spent a very useful time together. I am sure on her return home she will tell you about us. She is now on her way back.

We would like to have a copy of The Small Community, if the book has already been reprinted. We would also like to have some of the other publications you have on community, environment, people's education, etc.

Right now we are busy promoting appropriate technology and environmental care and development as an integral part of our general development efforts. In collaboration with the National Research Development Corporation of India, we have already opened a Rural Technology Demonstration, Training and Replication Centre. We are collecting all kinds of information available on subjects such as appropriate technology, environment and ecological studies, development education, etc., which we want to add to our collection of useful books we already hold on these subjects.

I have come back after a lengthy tour to the southern and north-eastern parts of India visiting friends, institutions, and vol-

untary organizations for closer association with work done by others in other parts of the country.

Recently, during my morning walks, I had a fall and hurt my left leg. I have been bed-ridden since, but in the last few days there has been an improvement and I shall be free to move about again in another week or so. It is nothing serious. This helps me to catch up with my correspondence and reading.

We are fine. My wife, Sethu, is now very busy with our work. We are restarting the school program now.

## Book Reviews

by Betty Crumrine



COMMUNITY DREAMS: Ideas for Enriching Neighborhood and Community Life by Bill Berkowitz, Impact Publishers, San Luis Obispo, CA 93406, 1984, 225 pp., paperback. Available from Community Service for \$8.95 plus \$1.00 postage and handling.

Bill Berkowitz, a community mental health psychologist and teacher of community and psychology, has taken a fresh look at community and potential resources in his book Community Dreams: Ideas for Enriching Neighborhood and Community Life. His purpose is crystal clear from the beginning as when he writes:

*"Someone decides to start a bank of dreams. He thinks what's needed is some way to convert low-voltage goodwill into high-voltage action. He will be a transformer, a currency converter. He will track down small-scale, local-level, non-technical, low-cost community ideas from his imagination and his experience, and from his friends and from around the country and deposit them into a bank of vignettes, fragments, thought starters, sparks. Then he'll open for business. Anyone can take out loans or make withdrawals. The idea is to give all his assets away."*

Too utopian in concept? Not according to the author who fills the pages of his book with creative, practical ideas mostly small in scale and low in cost. His dream topics

cover such areas as skills, neighborhoods, exchanges, street life, energy, health, support groups, festivals, employment, arts and many other subjects. His ideas range from being eminently sensible to delightfully whimsical. Several of the more interesting ones are town-owned bicycle fleets, solar barn-raising, sidewalk universities (learn how to lay bricks by watching), edible landscapes, community centers that serve derelicts without a lot of red tape, free stores of industrial scrap, dump picking with city approval, youth hostels in public schools, carless Sundays, passing food around from one institution to another, a hot line for vegetarians or people who love jokes, a swap shop with no supervision (take in what you don't want and leave with what you do want), a street storyteller, children being allowed to vote, a good Samaritan van that picks up hitchhikers, busses with snacks and seats that face each other for conversation, free wellness clinics, free coffee on the turnpikes, and free raspberry tarts for motorists who are backed up in traffic, compliments of the overstocked local bakery.

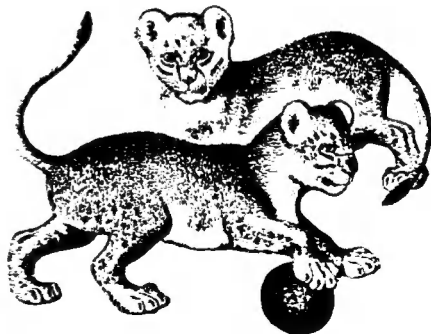
This is not a book for people with dull imaginations nor for scholars wanting impressive quotes and statistics (although Mr. Berkowitz does provide some of them in the section on "Notes"). Instead, Community Dreams is a book for individuals who dare to believe that with a little bit of love, trust, cooperation, caring and sharing that communities can actually become places that truly meet the needs of its residents. Reading this book, one is reminded of Robert F. Kennedy's words, "Some men see things as they are and say why, I dream things that never were and say, why not?"

THE YOUTH GARDENING BOOK: A Complete Guide for Teachers, Parents and Youth Leaders by Lynn Ocone, Gardens for All Inc., 180 Flynn Ave., Dept. P198, Burlington, VT 45401, 1983, 145 pp., paperback. Available at the above address for \$8.95 post paid.

The Youth Gardening Book: A Complete Guide for Teachers, Parents and Youth Leaders provides help and information on how to start a garden project for young people. It is written by Lynn Ocone who has been the Youth Gardening Director at Gardens for All/The National Association for Gardening since

1980; she writes in an interesting manner and the book employs a large oversized format that's wonderfully organized. The chapters cover such ideas as "The Six Basic Challenges," "Planning for Success," "Developing Your Site," "Designing the Gardens," "The Fun of Gardening," "The Basics of Indoor Gardening" and "Container Gardening," and "A World of Youth Gardens." "The Fun of Gardening" is an especially worthwhile and challenging chapter because it contains a variety of experiments, tests and activities to put into action: A few examples are blackberry jamming, making a plant press, grinding wheat berries into flour, brewing solar mint tea and collecting insects from the garden. There are many more such activities; in fact, The Youth Gardening Book just overflows with ideas, suggestions and tips for keeping kids digging in the dirt, pulling up weeds and eating the fruit of their labors. Another extremely intriguing chapter tells the stories and includes photographs of youth gardens around the country. Speaking of photographs this book has plenty as well as several charts and graphs. There is also an apt resource section that induces the reader to explore the subject of gardening in further depth.

The Youth Gardening Book would be a valuable resource manual for all people who work with kids and/or anyone interested in gardening. Its virtues might best be described by Jack Robinson, the President of Gardens for All who writes: "We know from hundreds of examples that 'gardens grow children.' A good youth garden isn't just for learning the techniques of food-growing. It's also a place for mysteries and discoveries, for talking and singing, for making friends of plants, insects and fellow gardeners."





## RALPH TEMPLIN, 1896-1984

Ralph Templin, our long time member, good friend and valued former Trustee of Community Service, died peacefully in his sleep at his own home May 2, 1984.

Ralph Templin was born February 2, 1896, in LaCrosse, Kansas, the son of a Methodist minister. He attended Southwestern College in Winfield, Kansas, where he met Lila Horton whom he married after graduation. They then went to Boston University where he received the Bachelor of Sacred Theology and the Master of Arts degrees. Ralph and Lila and son Lawrence, then three and a half years of age, went to India in 1925.

Ralph Templin had met and been inspired by Mahatma Gandhi during his missionary years as an educator in India and he was well known as an interpreter of Gandhi's ideas. Ralph was fond of telling of his last visit with Gandhi, before he had to leave for the United States. He told Gandhi he was trying to learn to spin but was not having good luck with it. Gandhi laughed heartily about "you Americans who want to get things done right now" and he pointed out that the art of spinning "requires that one place in proper balanced proportion the desire to push ahead and the patience to hold back."

Templin's educational work in India was ended after more than a decade of service when he took a public stand in behalf of the non-violent movement for Indian freedom. In 1940 he and his family were expelled by the pro-British missionary authorities. Templin returned to the United States to become Director of the School of Living, Suffern, N.Y., founded by decentralist leader, Ralph Barsodi.

After receiving his degree of Doctor of Education at Teachers' College, Columbia, in 1946, Templin moved with his family to Yellow Springs to work with Arthur Morgan in Community Service, Inc., and then to teach Sociology at Wilmington College. In 1948 Ralph Templin was appointed Professor of Sociology at Central State University, where he also took on the editorship of the Journal of Human Relations, which he continued after his retirement in 1962.

In 1965 Templin published his book, Democ-

racy and Non-Violence, in which he brought together ideas gained from a lifetime of study, teaching and service in humanitarian causes. A dedicated pacifist, he served on the national council of the Fellowship of Reconciliation and was a founder of the Peacemakers. As he had supported the movement for independence in India, back in the United States he worked for freedom for Puerto Rico and for civil rights in the south.



Ralph continued to push vigorously for pacifist causes all through his life, but as a gentle and reverent spirit, he knew how to be patient as well. The principles of Kristagraha (or Christ force) were always at the core of his religion. Through his ministry in the Society of Friends which he joined a few years ago in Yellow Springs, he helped us understand better the universal truths that are in all great religions, and through his life he inspired all those who knew him to reach for themselves toward that Great Force that provided the driving power for his own unswerving commitment to the Good, the True and the Beautiful.

Ralph Templin is survived by his wife, Lila, his son, Lawrence, three grandchildren, and three great-grandchildren. The Templin country home, a converted schoolhouse, was ever a haven of warm hospitality for a host of students and friends, who found not only the dedicated teacher, but also a man who was a poet, sculptor, gardener and writer, and who found in Lila Templin an accomplished weaver as well as a friendly counsellor and active partner in her husband's concerns.

# Readers Write

## ABOUT GRISCOM MORGAN'S ARTICLE ON EDUCATION

I had hoped to attend the Community Gathering April 13th and 14th but it occurred during the time I had already scheduled a trip to France. I still would very much like to visit in Yellow Springs again or in some way maintain association with the Fellowship of Intentional Communities.

Griscom's article on his association with schools in the context of community was wonderful. It was also specific and got me thinking in more specific terms - I really do wish to be a part of a common effort of a group of people to be directly responsible for the education of children. I feel this strongly though at this point I am single and I cannot say that my teaching experience has been as positive as that which Griscom relates. What I do think about from my experience is the little language learning group which my mother organized in neighborhood library rooms while I grew up - it had some of the qualities Griscom refers to - of direct involvement by parents in a part of their children's education.

Jud Brown, New York

## ABOUT THE VALE LAND TRUST

I'm delighted that The Vale is now a land trust! Providing for low-cost housing seems a wise arrangement. Your bulletin goes to Robert Swann at Great Barrington, Massachusetts, I assume, who helped Ralph Borsodi publish The Community Land Trust, A New Land Tenure for America. You may know that Bill Ellis of Tranet reports that "the land trust is now 'epidemic' in America." A gratifying response.

I'd like for Shirley Mullins to know how much I enjoyed her story of "Command Performance" and more insight into Arthur Morgan!

Mildred J. Loomis, Pennsylvania



## ABOUT COMMUNITY SERVICE, INC.

Please receive our membership plus a modest gift.

I deeply appreciate your significant services and only regret that distance prevents my attending meetings.

The NEWSLETTER, so lucid and well edited, meets a real need.

I.W. Moomaw, Florida

One of your members, Marie Anderson, put me in touch with your publications in 1969 and I've been an avid reader ever since. Your latest publication struck a chord on two counts:

1. Mining methods, for I used to live along the old Ohio at Bellaire and I know about strip mining, etc.

2. The small community school vs. the big consolidated schools; as a former teacher myself I completely agree the consolidated schools are dehumanizing and the community spirit is lost.

I am now bedfast after a long life of great activity in school and community life. I just wanted you to know how very much I enjoy your literature. It helps me keep my growing points green and alert to what is going on in the world.

God Bless You and all your co-workers as you emphasize community living and services in these years of the 80's. I pray good health for you all.

Dr. G.L. Strong, California

## ABOUT THE BOOK PARTNERING

Thank you for your informative, comprehensive, complimentary review of Partnering in your NEWSLETTER.

I hope the book will help spur new ideas. Through your support and networking strength it has a greater chance.

If I can ever be of service to your organization, please let me know.

Lois Rosenthal, Ohio

# Announcements

## FARM AND GARDEN MANAGER NEEDED

A Farm & Garden manager is needed by the Arthur Morgan School to manage the school's organic garden of 1½ acres, a 60-tree orchard, three small greenhouses and an apiary. (If the new manager is inexperienced in bee-keeping, local instruction is available. We have three active colonies and equipment for several dozen more.)

The school occupies a hundred acres, a portion of which, in addition to the garden and the orchard, is suitable for agriculture but is at present unused.

Farm & Garden work is an important part of the school program, and the manager will work with junior high school students, and probably will be supervising volunteers and/or apprentices as well.

He/she will be responsible for coordinating food preservation (storage, canning, freezing, drying), for budgeting and for managing the sale of surplus products.

The Arthur Morgan School is a living-learning community of 12 staff members and 30 junior high boarding and day students. It is in a beautiful mountain setting with a good climate, and is located on the land at Celo Community, a "land trust" community. The life-style is simple and democratic. Both the physical and social environments attract people with appreciation of nature and of warm human fellowship. Children of staff members have free scholarships at the school.

The pay is low and the hours long, but the fringe benefits are large, including most meals during the school year, complete medical and dental care, and assistance in emergencies. Staff members coming from good paying jobs commonly tell us that they find themselves better off financially than before. The actual pay is worked out for each staff member on the basis of need. This procedure, in our democratic structure, has worked out well.

The school is also interested in volunteers

to help with the work. Address inquiries to: Arthur Morgan School, Rt. 5, Burnsville, NC 28714.

## RENEWING THE EARTH - HOPE FOR THE FUTURE

A workshop by Imago, June 10 to 15 at 553 Enright Ave., Cincinnati, OH 45205; phone 921-1932. Tuition is \$125 to \$175. Three hours of college credit are available from this workshop through Mt. St. Joseph College Department of Religious Education.

## COMMUNITY LIVING EXPERIMENT

If you are considering a change in personal lifestyle consider joining us for a one-week experimental workshop in community July 6-13 at Sevenoaks Pathwork Center. We will talk about community issues, visit some successful alternatives, and live as a community for a week. Whoever comes will form the community for the week, and we will set up our own personal and group daily agendas, and make group decisions by consensus.

The week will be co-led by members of five rural Virginia communities, most with over five years experience, and each with a very different focus, lifestyle, and expertise. They are Twin Oaks, an experiment based on the book Walden II, Springtree, a small, more intimate, family-oriented group, Shannon Farms, a large-scale experiment in land and resource sharing for independent family groups, The New Land, a cooperative farming community surrounding the Monroe Institute for Applied Sciences, and Sevenoaks, a small residential community growing out of a larger spiritual community in the D.C.-Virginia area with shared experience in The Pathwork. During the community week, participants will have a chance to visit each of these communities as well as to interact with their representatives who will be sharing the week's experience.

For more information: Sevenoaks Pathwork Center, Route 1, Box 86, Madison, Virginia 22727, (703) 948-6544.

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